2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

764 buried with its owner. For a woman, her clothing, and sometimes even her pots and pans, were put with her body. It was stated explicitly, however, that food was never placed with the body by the Gros Ventres, although it was recognized that the Assiniboine did so.

768 A widow would burn the things of her husband which were not placed with his body nor taken by his relatives. She would then 783 be smudged with sage and, should she have kissed the corpse, her mouth was smudged four times and she was made to spit each time.

764 These practices were seemingly tied up with two beliefs,—the first being that if objects were not placed with the body, the 775 deceased would return to look for the things valued in life; the second, that the recently deceased try to lure the living to join them. The first point was explained by Mary, whose mother had told her: "Everyone likes his own things and some hate to leave them when they die. That is why we used to put personal belongings with the corpse. It might be that there is some one thing that a person wants which has been 'left behind,' so he will come back to seek it. Sometimes when you are alone you might hear a rattling of the dishes or a whistling sound, and you would know that it was some loved one who had died and who was looking for something."

795 As proof of the second point, the following experience was offered by Singer. "When I was ill during a smallpox epidemic, 787 I had a dream. I dreamed that my sister, who had died in this same epidemic, appeared to me and said: 'Our mother wants you. Come with me.' My father, who was actually nursing me, seemed to be standing to one side. He told my sister: 'You have had no pity on us. You didn't fight for life. What are you coming after her for? You go by yourself.' But pretty soon my sister came again and said: 'Now this time I want you to come because our mother wants you.' So I agreed: 'All right. I will go with you.' My sister took me to a shabby-looking little old lodge and I didn't feel right about going in there but I thought: 'Well, to please them I will look in there anyway.' There was someone there in bed and my sister was toward the back of the lodge and my mother was on the other side. My mother told me: 'Here, sit by your sister.' She

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

dog travois had to be resorted to. The old woman thought that she was doing the Pipe a great favor and that her packing it would bring her good fortune.

The co-keeper when afoot and carrying the Pipe bundle in her arms held it under her left armpit with her left arm encircling it and her right arm and hand supporting it from beneath, and with the stem-end of the bundle pointing forward.

The co-keeper was usually very careful to observe the stem-end-forward rule. But if through forgetfulness or absent-mindedness she had carried the bundle bowl-end forward or had hung it on its tripod with the bowl end to the east, she would be to blame. The keeper, co-keeper or Pipe child would be told by the Pipe in a dream about the error while sleeping [that night] on the Pipe bed, and she would have to be ritually cleansed. The keeper and co-keeper would sit on their haunches on the Pipe bed facing each other, he facing east and she west. Peppermint was put on the incense hearth to make a smudge. The keeper then took a bunch of sage brush, some of which he usually kept ready, held it up in his right hand, and prayed to the Supreme Being to release his wife, to take away her mistake, and not to be angry over it. Then he lowered the large brush by three stages, circled it three times around the incense, and "sort of brushed" her with it three times from her head down her right arm and from her head down her left arm, and three times from her chin up over her face to her occiput. Then he laid down the bunch of sage brush between the incense hearth and south edge of the Pipe bed, and said to his wife: "Take this sage brush out." She took it, walked out with it clockwise, turned to her left, that is, in the east, walked a good way off, and lowering it in the usual three stages deposited reverently on the ground.

Grasping and depositing the Flat Pipe bundle were regularly done by the co-keeper in a ritually prescribed manner. Before actually taking hold of it, she would face it, and three times pose at shoulder height her empty right hand, palm down with fingertips joined and pointing away from her, make a motion or pass with her hand toward the bundle while at the same time spitting a bit of chewed peppermint on it, and then bring her hand back to

7: Flannery E-5 (1940, 1945) 1947
NQ13 Gros Ventre NQ13

Dance (Sun Dance), for example, was given in that very year and, so far as our data go, but one Crazy Dance was held after that. The seasonal Flat Pipe rite was discontinued. Furthermore there was a breakdown in the socio-political life. The necessity for nomadic life had disappeared and as a consequence there was no longer need of policing the hunt or keeping order in the camp circle when the whole tribe gathered so that, with the further establishment of peace, the raison d'être for two rival soldier societies was gone.

In the transition period the missionaries were trying valiantly to fill the gap in religious life but did not offer a satisfactory solution for the social situation; nor did the Agency which had become the center of the new economic life. It was the Grass dance, which as we have seen survived in a somewhat changed form, that seems to have filled the void left in social life.

In its earlier form the Grass dance was purely social in nature, as was the Star dance, but the latter faded away while the former attained a position of heightened importance. One of the factors accounting for this fact seems to be that the Grass dance "had more to it," as our informants put it. The performance of the dog ritual was certainly far more spectacular than the simpler dance of the Star society and, in addition, it had semi-ceremonial connotations reminiscent of other features of the older Gros Ventre culture which were lacking from the Star dance. For example, the owners of the regalia in the Grass dance were likewise officers of several degrees of importance therein, as was the case in the performance of the Sacred Dances. Again, sex abstinence was required before dancing with the crow-belts as it was before participating in the Sacrifice Dance (Sun Dance) and before dancing with the Feathered Pipe. Ceremonial incensing of persons and equipment had been a marked characteristic of Gros Ventre religious life. The formal transfer of office and regalia duplicates the pattern of transfer of office of Pipe Keeper, transfer of painted lodges, and so on. Recounting of war deeds was frequently demanded in connection with many aspects of Gros Ventre life,—to validate the giving of a name, the erection of a